

Awadhi language

Awadhi (IPA: [əʊ.ɖʱiː]; अवधी; अवधी) is an Eastern Hindi language of the Indo-Aryan branch spoken in northern India.^{[4][5]} It is primarily spoken in the Awadh region of present-day Uttar Pradesh, India.^[4] The name *Awadh* is connected to *Ayodhya*, the ancient town, which is regarded as the homeland of Śrī Rāma. It was, along with Braj Bhasha, used widely as a literary vehicle before being displaced by *Hindustani* in the 19th century.^[6]

Linguistically, Awadhi is a language at par with *Hindustani*. However, it is regarded by the state to be a dialect of *Hindi*, and the area where Awadhi is spoken to be a part of the Hindi-language area owing to their cultural proximity. As a result, *Modern Standard Hindi*, rather than Awadhi, is used for school instructions as well as administrative and official purposes; and its literature falls within the scope of *Hindi literature*.^[7]

Alternative names of Awadhi include *Baiswāri* (after the subregion of *Baiswara*),^[8] as well as the sometimes ambiguous *Pūrbī*, literally meaning "eastern", and *Kōsalī* (named after the ancient *Kosala Kingdom*).^[4]

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Awadhi	
<i>Avadhī</i>	
अवधी • अवधी	
<div><div><div>अवधी</div><div>अवधी</div></div></div>	
 <div>'Awadhi' written in Kaithi (top) and Devanagari (bottom) scripts.</div>	
Pronunciation	[əʊ.ɖʱiː]
Native to	India and Nepal
Region	Awadh (India) <div></div> Terai (Nepal)
Ethnicity	Awadhis
Native speakers	3.85 million (India, 2011) ^[1] 501,752 (Nepal, 2011) ^[2]
Language family	<div>Indo-European <ul style="list-style-type: none"> Indo-Iranian<ul style="list-style-type: none">Indo-Aryan<ul style="list-style-type: none">Central Zone<ul style="list-style-type: none">Eastern Hindi<ul style="list-style-type: none">Awadhi</div>
Dialects	Pardesi <div></div> Mirzapuri <div></div> Gangapuri <div></div> Uttari <div></div> Fiji Hindi <div></div> Caribbean <div></div> Hindustani
Writing system	Devanagari <div></div> Perso-Arabic <div></div> Kaithi <div></div> (historical)

Folk
Sample phrases
See also
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References
Further reading
External links

Official status	
Official language in	 Fiji (as the Fiji Hindi dialect)
Language codes	
ISO 639-2	awa (https://www.loc.gov/standards/iso639-2/php/lang_codes_name.php?code_ID=37)
ISO 639-3	awa
Glottolog	awad1243 (http://glottolog.org/resource/languoid/id/awad1243) ^[3]
Linguasphere	59-AAF-ra

Geographic distribution

In India

Awadhi is predominantly spoken in the Awadh region encompassing central Uttar Pradesh, along with the lower part of the Ganga-Yamuna doab.^{[4][9]} In the west, it is bounded by Western Hindi, specifically Kannauji and Bundeli, while in the east there is the Bihari dialect Bhojpuri. In the north, it is bounded by the country of Nepal and in the south by Bagheli, which shares a great resemblance with Awadhi.^[10]

The districts of Lakhimpur Kheri, Sitapur, Lucknow, Unnao, and Fatehpur form the western parts of the Awadhi-speaking area. The central districts include Barabanki, Rae Bareli, Amethi, and Baharich. The eastern parts include districts of Faizabad, Allahabad, Kaushambi, Gonda, Basti, Sultanpur, Ambedkar Nagar, and Pratapgarh. It is also spoken in some parts of Mirzapur, Azamgarh and Jaunpur districts.^[9]

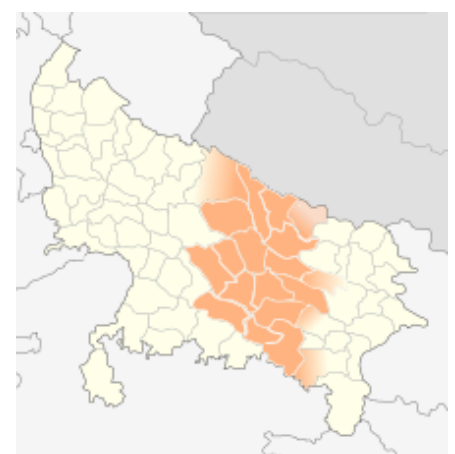


In Nepal

Awadhi is spoken in these parts of Nepal: Bheri zone: Banke and Bardia districts; Lumbini zone: Kapilvastu, Nawalparasi, and Rupandehi districts; Mahakali zone: Kanchanpur district; Rapti zone: Dang district; Seti zone: Kailali district.^[11]

Outside South Asia

A language influenced by Awadhi (as well as other languages) is also spoken as a *lingua franca* for Indians in Fiji and is referred to as Fijian Hindi. According to *Ethnologue*, it is a type of Awadhi influenced by Bhojpuri and is also classified as Eastern-Hindi.^[12] Another language influenced by Awadhi (and Bhojpuri) is Caribbean Hindustani, spoken by Indians in the Caribbean countries of Trinidad and Tobago, Suriname, and Guyana. The *Hindustani* that is spoken in South Africa and Mauritius is also partly influenced by Awadhi. These forms of Awadhi are also spoken by the diaspora in North America, Europe, and Oceania.



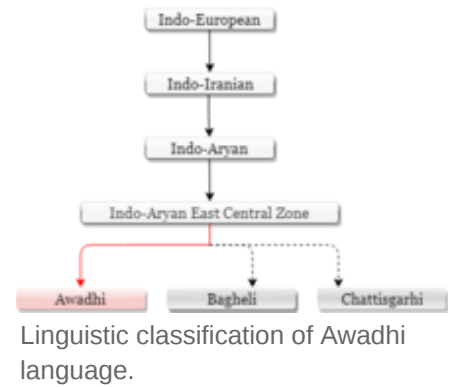
Awadhi speaking districts in Uttar Pradesh, India.

These forms of Awadhi are also spoken by the diaspora in North America, Europe, and Oceania.

Classification

Awadhi is an Indo-European language and belongs to the Indo-Aryan sub-group of the Indo-Iranian language family. Within the Indo-Aryan dialect continuum, it falls under the East-Central zone of languages and is often recognized as Eastern-Hindi. It's generally believed that an older form of Ardhamagadhi, which agreed partly with Sauraseni and partly with Magadhi Prakrit, could be the basis of Awadhi.^[13]

The closest relative of Awadhi is the Bagheli language as genealogically both descend from the same 'Half-Magadhi'. Most early Indian linguists regarded Bagheli merely as 'the southern form of Awadhi', but recent studies accept Bagheli as a separate dialect at par with Awadhi and not merely a sub-dialect of it.^[14]



Phonology

Vowels

Awadhi possesses both voiced and voiceless vowels. The voiced vowels are: /ʌ/, /a:/, /ɪ/, /i:/, /ʊ/, /u:/, /e/, /e:/, /o/, /o:/.^[15] The voiceless vowels, also described as "whispered vowels" are: /i̥/, /ʊ̥/, /e̥/.^[16]

Consonants

Consonant Phonemes of Awadhi Language

		<u>Bilabial</u>	<u>Dental/</u> <u>Alveolar</u>	<u>Retroflex</u>	<u>Palatal</u>	<u>Velar</u>	<u>Glottal</u>
<u>Nasal</u>		<u>m</u>	<u>n</u>	(ŋ)	(ɲ)	(ŋ)	
<u>Plosive</u>	<u>voiceless</u>	<u>p</u>	<u>t</u>	<u>ʈ</u>	<u>tʃ</u>	<u>k</u>	
	<u>voiceless aspirated</u>	p ^h	t ^h	ʈ ^h	tʃ ^h	k ^h	
<u>Affricate</u>	<u>voiced</u>	<u>b</u>	<u>d</u>	<u>ɖ</u>	<u>dʒ</u>	<u>g</u>	
	<u>voiced aspirated</u>	b ^h	d ^h	ɖ ^h	dʒ ^h	g ^h	
<u>Fricative</u>	<u>voiceless</u>		<u>s</u>				<u>h</u>
	<u>voiced</u>						<u>ɦ</u>
<u>Flap</u>	<u>plain</u>			<u>ɽ</u>			
	<u>voiced aspirated</u>			ɽ ^h			
<u>Trill</u>			<u>r</u>				
<u>Approximant</u>		<u>ɹ</u>			<u>j</u>		
<u>Lateral Approximant</u>			<u>l</u>				

Grammar

Comparative grammar

Awadhi has many features that separate it from the neighboring Western Hindi and Bihari vernaculars. In Awadhi, nouns are generally both short and long, where Western Hindi has generally short while Bihari generally employs longer and long forms. The gender is rigorously maintained in Western Hindi, Awadhi is a little loose yet largely preserved, while Bihari is highly attenuated. Regarding to postpositions, Awadhi is distinguished from Western Hindi by the absence of agentive postposition in the former, agreeing with Bihari dialects. The accusative-dative postposition in Awadhi is /kaː/ or /kə/ while Western Hindi has /koː/ or /kɔː/ and Bihari has /keː/. The locative postposition in both Bihari and Western Hindi is /mẽː/ while Awadhi has /maː/. The pronouns in Awadhi have /toː r-/ , /moː r-/ as personal genitives while /teː r-/ , /meː r-/ are used in Western Hindi. The oblique of /həmaː r/ is /həmreː/ in Awadhi while it is /həmaː reː/ in Western Hindi and /həmɾən'kæ/ in Bihari.^[6]

Another defining characteristic of Awadhi is the affix /-ɪs/ as in /dɪhɪs/ , /maː rɪs/ etc. The neighbouring Bhojpuri has the distinctive (i) /laː/ enclitic in present tense (ii) /-l/ in past tense (iii) dative postposition /-laː/ which separates it from the Awadhi language.^[13]

Pronouns

First Person Pronouns of Awadhi^{[17][18]}

	Singular 'I/me/my'					Plural 'we/us/our'				
	Dir.	Ag.	Obl.	Dat.	Gen.	Dir.	Ag.	Obl.	Dat.	Gen.
Modern Standard Hindi	māī मैं	māī'nē मैंने	mujh मुझ	mujhē मुझे	mērā* मेरा	ham हम	ham'nē हमने	ham हम	hamē हमें	hamārā* हमारा
Awadhi	mai (māy) मै	-	ma(h)i महि	-	mōr* मोर	ham हम	-	ham हम	hamai हमै	hamār* हमार
(Substitute or other forms in Awadhi)	-	-	mō मो	mai'kā मइका, mō'kā मोका	-	-	-	-	ham'kā हमका	-

Second Person Pronouns of Awadhi^{[18][19]}

	Singular						Plural					
	Dir.	Ag.	Obl.	Dat.	Gen.	Hon.	Dir.	Ag.	Obl.	Dat.	Gen.	Hon.
Modern Standard Hindi	tū	tū'nē	tujh	tujhē	tērā*	-	tum	tum'nē	tum	tumhē	tumhārā*	āp-
Awadhi	tū, tui (toi), taī (tāy)	-	tu(h)i	-	tōr*	āpυ	tum	-	tum	tumai, tohaī (tohāy)	tumār*/tohār*	āp-
(Substitute or other forms in Awadhi)	-	-	tō	tu'kā, tō'kā (tōh'kā)	-	-	-	-	-	tum'kā	-	-

Notes:

Λ* indicates a form inflectable for gender and number :

1. mor → *mōrā* (masculine), *mōrī* (feminine), *mōrē* (plural)
2. hamār → *hamrā* (masc.), *hamrī* (fem.), *hamrē* (pl.)
3. tōr → *torā* (masc.), *torī* (fem.), *torē* (pl.)
4. tumar → *tumrā* (masc.), *tumrī* (fem.), *tumrē* (pl.)
5. tohār → *tohrā* (masc.), *tohrī* (fem.), *tohrē* (pl.)

Literature

Late-medieval and early-modern India

In this period, Awadhi became the vehicle for epic poetry in northern India.^[20] Its literature is mainly divided into: bhaktikāvya (devotional poetry) and premākhyān (romantic tales).

Bhaktikāvya

The most important work, probably in any modern Indo-Aryan language, came from the poet-saint Tulsidas in the form of *Ramcharitmanas* (1575 C.E.) or "The Lake of the Deeds of Rama", written in *doha-chaupai* metre. Its plot is mostly derivative, either from the original *Rāmāyaṇa* by Valmiki or from the *Adhyātma Rāmāyaṇa*, both of which are in Sanskrit.^[21] Mahatma Gandhi had acclaimed the *Ramcharitmanas* as "the greatest book of all devotional literature" while western observers have christened it as "the Bible of Northern India".^[22] It is sometimes synonymously referred as 'Tulsidas Ramayana' or simply 'the Ramayana'.^[23]

Illustrations to the Ramcharitmanas of Tulsidas



(a) Death of Vali: Rama and Lakshmana Wait Out the Monsoon, (b) Rama's Army Crossing the Ocean to Lanka.

Tulsidas's compositions *Hanuman Chalisa*,^{[24][25][26]} *Pārvatī Maṅgala* and *Jānakī Maṅgala* are also written in Awadhi.^[27]

अंडकोस प्रति प्रति निज रूपा।
देखेउँ जिनस अनेक अनूपा॥
अवधपुरी प्रति भुअन निनारी।
सरजू भिन्न भिन्न नर नारी॥

In each universe I saw my own self,
As well as many an object beyond compare;
Each universe had its own *Ayodhya*,
With its own *Saryu* and its own men and
women.

—Tulsidas, 7.81.3 chaupai,
Ramcharitmanas

सिंधु तीर एक भूधर सुंदर।
कौतुक कूदि चढ़ेउ ता-ऊपर॥
बार-बार रघुबीर सँभारी।
तरकेउ पवनतनय बल भारी॥

—Tulsidas, 5.1.3 chaupai,
Ramcharitmanas

—Translation by R.C Prasad^[28]

On the sea-shore there was a mountain lovely,
He hopped to its peak sportively;
Over and again, the Lord he did recall
And the Son of Wind darted with energy no
small.

—Translation ^[29]

The first Hindi vernacular adaptation of the 'Dasam Skandha' of the *Bhagavata Purana*, the “Haricharit” by Lalachdas, who hailed from Hastigram (present-day Hathgaon near Rae Bareilly), was concluded in 1530 C.E. It circulated widely for a long time and scores of manuscript copies of the text have been found as far as eastern Uttar Pradesh and Bihar, Malwa and Gujarat, all written in the Kaithi script.^[30]

Satyavatī (ca. 1501) of Ishvaradas (of Delhi) under the reign of Sikander Lodi and *Avadhabilāsa* (1700 C.E.) of Laladas were also written in Awadhi.

Awadhi appeared as a major component in the works of *Bhakti* saints like Kabir, who used a language often described as being a *pancmel khicī* or "a hotch-potch" of several vernaculars.^{[31][32]} The language of Kabir's major work *Bijak* is primarily Awadhi.^{[33][34]}

Premākhyāns

Awadhi also emerged as the favorite literary language of the Eastern Sufis from the last quarter of the 14th century onwards. It became the language of *premakhyāns*, romantic tales built on the pattern of Persian *masnavi*, steeped in Sufi mysticism but set in a purely Indian background, with a large number of motifs directly borrowed from Indian lore. The first of such *premakhyān* in the Awadhi language was Candāyan (1379 C.E.) of Maulana Da'ud.^[35] The tradition was carried forward by Jayasi, whose masterpiece, the *Padmāvat* (1540 C.E.) was composed under the reign of the famous ruler Sher Shah Suri. The *Padmāvat* travelled far and wide, from Arakan to the Deccan, and was eagerly copied and retold in Persian and other languages.^[36]

Other prominent works of Jayasi—*Kānhāvat*,^[37] *Akhrāvāt*^[27] and *Ākhrī Kalām*^[38] are also written in Awadhi.

The Awadhi romance *Mirigāvatī* (ca.1503) or "The Magic Doe", was written by Shaikh 'Qutban' Suhraivardi, who was an expert and storyteller attached to the court-in-exile of Sultan Hussain Shah Sharqi of Jaunpur.^{[40][41]} Another romance named *Madhumālātī* or "Night Flowering Jasmine" by poet Sayyid Manjhan Rajgiri was written in 1545 C.E.^[42]

Amir Khusrau (d. 1379 C.E) is also said to have written some compositions in Awadhi.^[43]

Modern India

The most significant contributions to the Awadhi literature in the modern period have come from writers like Ramai Kaka (1915-1982 C.E.), Balbhadra Prasad Dikshit better known as 'Padhees'(1898-1943 C.E.) and Vanshidhar Shukla (1904-1980 C.E.).

'Krishnayan' (1942 C.E.) is a major Awadhi epic-poem that Dwarka Prasad Mishra wrote in imprisonment during the Freedom Movement of India.

Illustrations to Awadhi Sufi texts



Queen Nagamati talks to her parrot, Padmavat, 1750 C.E.



Lovers shoot at a tiger in the jungle. From the mystical Sufi text Madhumalati.

I'll tell you about my great town,
the ever-beautiful Jais.

In the *satyayuga* it was a holy place,
then it was called the "Town of
Gardens."

Then the *treta* went, and when the
dvapara came, there was a great
rishi called *Bhunjaraja*.

88,000 rishis lived here then, and
dense ... and eighty-four ponds.

They baked bricks to make solid
ghats, and dug eight-four wells.

Here and there they built handsome
forts, at night they looked like stars
in the sky.

They also put up several orchards
with temples on top.

Doha: They sat there doing *tapas*,
all those human *avatars*. They
crossed this world doing *homa* and
japa day and night.

— Jayasi, Kanhavat, ed. Pathak
(8), 7-8.^[39]

Popular culture

Entertainment

The 1961 film *Gunga Jumna* features Awadhi being spoken by the characters in a neutralised form. In the 2001 film *Lagaan*, a neutralised form of Awadhi language was used to make it understandable to audiences.^{[44][45]} The 2009 film *Dev.D* features an Awadhi song, "Paayaliya", composed by Amit Trivedi.^[46] In the television series *Yudh*, Amitabh Bachchan spoke parts of his dialogue in Awadhi, which received critical acclaim from the *Hindustan Times*.^[47] Awadhi is also spoken by the residents of Ayodhya and other minor characters in Ramanand Sagar's 1987 television series *Ramayan*.

Folk

The genres of folklore sung in Awadh include Sohar, Sariya, Byaah, Suhag, Gaari, Nakta, Banraa (Banna-Banni), Alha, Sawan, Jhula, Hori, Barahmasa, and Kajri.^[48]

Sample phrases

The Awadhi language comes with its dialectal variations. For instance, in western regions, the auxiliary /hʌiː/ is used, while in central and eastern parts /ʌhʌiː/ is used.

The following examples were taken from Baburam Saxena's *Evolution of Awadhi*, and alternative versions are also provided to show dialectal variations.

English	Awadhi (IPA)	Awadhi (Devanagari)
Who were there?	hʊāː koː or kəʊn rəhəĩ	हुआँ को (कउन) रहें?
	<i>alt.</i> hʊāː keː or kəʊn rəhəin	<i>alt.</i> हुआँ के/कउन रहेन?
This boy is fine in seeing and hearing.	ɪʊ lʌɾɪkʌː ɖeːkʰʌiː sʊnʌiː mə tʰiːk hʌiː	इउ लरिका देखई सुनई म ठीक है।
	<i>alt.</i> ɪ lʌɾɪkʌː ɖeːkʰʌiː sʊnʌiː mə tʰiːk ʌhʌiː	<i>alt.</i> इ लरिका देखई सुनई म ठीक अहै।
(She) said, let (me) eat a little and give a little to this one too.	kʌhɪn lʌːoː tʰoːɾʌː kʰʌːɪ leːiː tʰoːɾʌː jʌhu kə ɖʌɪ ɖeːiː	कहिन, लाओ थोड़ा खाई लेई, थोड़ा यहु का दै देई।
	<i>alt.</i> kʌhɪn lyaːvː tʰoːɾʌː kʰʌːɪ leːiː raːɕi keː jʌnhu kə ɖʌɪ ɖeːiː	<i>alt.</i> कहिन, ल्याव थोड़ा खाई लेई, रचि के एन्हुं के दै देई।
Those who go will be beaten.	ɖʌoː ɖʌɪɪhʌĩ soː maːrʊ kʰʌɪhʌĩ	जो जइहैं सो मारउ खइहैं।
	<i>alt.</i> ɖʌèː ɖʌɪɪhʌĩ soː maːr kʰʌɪhʌĩ	<i>alt.</i> जे जइहैं सो मार खइहैं।
Do not shoot at the birds.	ɕɪɾʌɪjʌn pʌɾ ɕʌɾːaː nə ɕʌlʌːoː	चिरइयन पर छर्न न चलाओ।
	<i>alt.</i> ɕɪɾʌɪjʌn peː ɕʌɾːaː jin ɕʌlʌːwː	<i>alt.</i> चिरइयन पे छर्न जिन चलाव।

See also

- [Awadh](#)
- [Bagheli language](#)
- [Fijian Hindustani](#)
- [Caribbean Hindustani](#)

Footnotes

1. "Statement 1: Abstract of speakers' strength of languages and mother tongues - 2011" (http://www.censusindia.gov.in/2011Census/C-16_25062018_NEW.pdf) (PDF). *www.censusindia.gov.in*. Office of the Registrar General & Census Commissioner, India. Retrieved 7 July 2018.
2. <http://unstats.un.org/unsd/demographic/sources/census/wphc/Nepal/Nepal-Census-2011-Vol1.pdf>
3. Hammarström, Harald; Forkel, Robert; Haspelmath, Martin, eds. (2017). "Awadhi" (<http://glottolog.org/resource/languoid/id/awad1243>). *Glottolog 3.0*. Jena, Germany: Max Planck Institute for the Science of Human History.
4. [Saxena \(1971:1\)](#)
5. [Grierson \(1904:1\)](#)
6. [Saxena \(1971:6\)](#)

7. Masica (1993:9)- A vast central portion of the subcontinent, consisting of the Indian states of Uttar Pradesh, Bihar, Madhya Pradesh, Rajasthan, Haryana, and Himachal Pradesh, plus the Union Territory of Delhi, is known as the "HINDI area", because the official and general written language, that is to say, that of administration, press, school instruction, and modern literature, is Hindi, sometimes called MODERN STANDARD HINDI, and the whole area is heir to the "Hindi literary tradition" – Hindi being used here in a different and wider sense, to refer to pre-modern literatures in Braj and Awadhi, and often to those languages proper to Rajasthan and Bihar as well
8. Grierson (1904:10)
9. Grierson (1904:9–10)
10. Saxena (1971:2–5)
11. "Awadhi" (<https://www.ethnologue.com/language/awa>). *Ethnologue*. Retrieved 7 February 2019.
12. "Fiji Hindi" (<https://www.ethnologue.com/language/hif>). *Ethnologue*. Retrieved 26 November 2017.
13. Grierson (1904:2)
14. Mandal, R. B. (1990). *Patterns of Regional Geography: Indian perspective* (<https://books.google.co.in/books?id=DaXf3XedoC&printsec=frontcover#v=onepage&q&f=false>). Concept Publishing Company. pp. 127–129. ISBN 978-81-7022-291-0.
15. Saxena (1971:23)
16. Greenberg, Joseph Harold; Kemmer, Suzanne (1990). *On Language: Selected Writings of Joseph H. Greenberg* (<https://archive.org/details/onlanguageselect0000gree>). Stanford University Press. pp. 85 (<https://archive.org/details/onlanguageselect0000gree/page/85>). ISBN 9780804716130. "awadhi."
17. Masica (1993:252)
18. Grierson, G. A. (1967). *Linguistic Survey of India* (http://archive.org/details/rosettaproject_awa_morsyn-1). The Long Now Foundation. Motilal Banarsidass.
19. Saxena (1971:169)
20. Grierson (1904:13)
21. Saxena (1971:11–12)
22. Lutgendorf (1991:1)
23. Lutgendorf (1991:12)—Since the Ramcaritmanas is a text in the Ramayana tradition, for which the Sanskrit epic of Valmiki is the accepted archetype, it is commonly referred to simply as "the Ramayan" and many popular editions bear only this name on their spine and cover, perhaps adding above it in small print: "composed by Goswami Tulsidas".
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27. Saxena (1971:12)
28. Tulasidāsa (1999:747)
29. Rao, I. Panduranga (1998). "Review of The Beautiful Verses (Ram-Charit Manas, "Sunder-Kand" and Hanuman Chalisa of Goswami Tulsidas rendered into English verse)". *Indian Literature*. **41** (1 (183)): 240–241. ISSN 0019-5804 (<https://www.worldcat.org/issn/0019-5804>). JSTOR 23341337 (<https://www.jstor.org/stable/23341337>).

30. Orsini (2014:200)—"That Brahmin *kathavachaks* were not the only tellers of the story is proved by the first Hindi vernacular adaptation of the Dasam Skandha, the Haricharit in chaupai doha by Lalach Kavi, a *Kayastha* from "Hastigram" (present-day Hathgaon) near Rae Bareilly, concluded in 1530 (VS1587)."
31. Vaudeville (1990:260)—The first editor of the *Kabir Granthavali*, S.S Das, also stresses the composite character of Kabir's language, giving examples, in his introduction, of *vanis* composed in Khariboli (i.e Standard Hindi) and in Rajasthani and Panjabi, besides Avadhi.
32. Vaudeville (1990:264)—Among the dialects or languages "melted" in the Hindavi language, the most important is Avadhi, mentioned above. The language of Kabir himself an Easterner, retains old Eastern forms, especially the old Avadhi forms.
33. Vaudeville (1990:260)—Chaturvedi has shown that the same *pada* may be found with more characteristic Avadhi forms in the *Bijak*, with more Khari-boli in the Guru Granth and with Braj forms in the *Kabir Granthavali*.
34. Vaudeville (1990:259)—According to Grierson, however, there is not single word typical of the Bhojpuri language in the *Bijak*. According to him, the basic language of the *Bijak* is old Avadhi...
35. Vaudeville (1990:263)
36. Orsini (2014:213)
37. Hawley, John Stratton (2015), Orsini, Francesca; Schofield, Katherine Butler (eds.), "Did Surdas Perform the Bhāgavata-purāṇa?", *Tellings and Texts, Music, Literature and Performance in North India* (1 ed.), Open Book Publishers, p. 212, ISBN 978-1-78374-102-1, JSTOR j.ctt17rw4vj.15 (<https://www.jstor.org/stable/j.ctt17rw4vj.15>), "Then there are the Ahirs whose performances of the Krishna story fascinated Malik Muhammad Jayasi, as he tells us in his *Kanhavat* of 1540;..."
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39. Orsini (2014:209)
40. Kutban (2012:9)
41. Saxena (1971:15)
42. Manjhan (2001:xi) —"Manjhan's birthplace Rajgir is in the present-day state of Bihar, not far away from Patna in northern India, and the poem itself is written in Awadhi or eastern Hindavi".
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Further reading

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- [Entry for Awadhi at SIL International](#)
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